THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840].

"*And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle, and reap: for the time is come for thee to reap; for the harvest of the earth is ripe*" (REV. 14: 15).

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ARE MEN CREATED EQUAL?

BY DR. JAMES E. TALMAGE, OF THE COUNCIL OF THE TWELVE OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

DEMOCRACY holds as a distinguishing and fundamental principle the recognition of individual rights and privileges. The living units of a democratic system are citizens, not subjects. Before the law, so far as it be administered in justice, all citizens are on a plane of equality. In the exercise of the elective franchise, for example, the ballot of the poor man, the unscholarly, the weak, sick or maimed, counts just as much as that of the millionaire, the university graduate, or the athlete. All this is inherent in democracy as a political system. If through corrupt administration a citizen suffers deprivation of his rights, the fault, grievous though it be, is not chargeable to the system but to the officials who have misused the authority delegated to them.

In this sense it is affirmed in the Declaration of Independence, as the first of the truths therein set forth as self-evident, and as assuring to all the inalienable rights "that all men are created equal"; and in this sense the affirmation is irrefutable. No other foundation could support a stable structure of government by the people.

But it is manifest folly to carry this conception of the legal equality of citizenship to the extreme of assuming that all men are alike in capacity, ability, or power. As long as mankind live in communities, there will be leaders and followers, men of prominence, and of necessity others who are relatively obscure, men of energy and idlers, and consequently masters and servants.

Doubtless much of the existing disparity among men, such as

the inequitable distribution of wealth, the unrighteous acquisition of power and its iniquitous exercise, is pernicious—evil in the sight of God and ominously wrong under the laws of man. Nevertheless, attempts to right such wrongs by illegal force, and to establish a false equality by promiscuously taking from one to give to another, tend toward disruption and anarchy.

We are confronted by this profound fact: Individualism is an attribute of the soul, and as truly eternal as the soul itself.

(1) In the unembodied, pre-existent or antemortal state, we are decidedly unequal in capacity and power.

(2) We know we are not equal here in the world of mortals.

(3) Assuredly we shall not be equal after death, either in the intermediate state of disembodiment or beyond the resurrection.

We read that Jeremiah was chosen from among his fellows and ordained before he was born, to be a prophet unto the nations (Jer. 1: 5); and a similar foreordination is indicated by Isaiah (49: 1, 5). Abraham definitely avers that among the unembodied spirits there were differences. Some were noble and great, and others less adapted to the duties of rulership: "Now the Lord has shown unto me, Abraham, the intelligences that were organized before the world was; and among all these there were many of the noble and great ones; and God saw these souls that they were good, and he stood in the midst of them, and he said: These I will make my rulers" (Pearl of Great Price, pp. 65, 66).

The God of spirits recognized particular qualifications in some, and selected them to be leaders among men. Let us not assume that the "rulers" thus divinely chosen are necessarily those whom men would later elect to be their leaders. Many of God's great ones have been and are counted among the despised of earth. So it was with the Christ Himself, and so with many of His prophets, apostles, and revelators unto mankind.

Born into the flesh with diverse capacities, subjected here to varied environment, which may be favorable or opposed to the development of inherent tendencies toward either good or evil, we as a race are creatures of disparity, inequality, and heterogeneous circumstances. But all color of injustice disappears in the light of assurance that, in the judgment of souls, every condition shall be weighed in the accurate balances of Justice and Mercy.

But what of the hereafter—shall we not be made equal there? Not in the sense that our individuality shall be subverted or radically changed. We shall find beyond more gradations in society than we have ever known on earth. But the basis of classification will be essentially different. Here we are rated according to what we have—of wealth, learning, political or other influence due to circumstances; there we shall find our place according to what we really are.

Ponder the significance of our Lord's assurance of the "many

mansions" in the Father's kingdom; (John 14: 1-3), and consider Paul's summary of varied glories (I. Cor. 15: 40-41).

Through later Scripture we are told of distinct kingdoms or worlds of graded order, comparable to the sun, moon, and stars respectively. There are the Celestial, the Terrestrial, and the Telestial kingdoms, in which the souls of men shall abide and serve as their attainments in righteousness or their disqualification through sin shall determine. Concerning the inhabitants of the Telestial world, the lowest of the specified kingdoms of glory, we read: "For they shall be judged according to their works, and every man shall receive according to his own works, his own dominion, in the mansions which are prepared." (Doctrine and Covenants 76: 111).

HOW "MORMON" GIRLS CAN HELP THEIR COUNTRY.

THE present conflict is the greatest that has been known in all history. It is also in many respects the most horrible. In these cruel times, when might seems right, and kings and empires are in dire peril, when your brothers and my brothers, and fathers and sons, husbands and sweethearts, have left their homes and gone forth to give their lives, if needs be, to the cause of liberty; when towns and cities are full of our wounded men, and it has become an every-day occurrence to see upon our streets young men, who have scarcely left boyhood, struggling along by the aid of crutches, or dangling empty coat sleeves, and wearing the little bits of gold by which we recognize them as our heroes; when sickness and disease threaten our very existence, we look on all the world about us, and wonder with something akin to fear, what is coming to the earth. How thankful we feel at these times for the light of the gospel, which lends its rays to show us the way to safety.

At the present time the heart of every girl aches with a longing to be of service to her country. We want to put our shoulder to the wheel and help in the big push towards peace and freedom.

The war has opened up new avenues for women in every direction, and they have nobly risen to the occasion, and are proving beyond a doubt that they are capable of doing much of the work that has hitherto been regarded as man's work only. But many of us have not received the training which would enable us to fill, successfully, any of the positions of responsibility and trust under the government. I notice that, almost without exception, we are all what may be called poor girls; that is, we are compelled by force of circumstances to earn our bread by the sweat of our brow, and we are, therefore, unable to devote all our time to Red Cross work. I am sure no Latter-day Saint girl wishes to follow the example of the Russian women, much as we may admire their

patriotism and courage. No, the brutality of the battlefield is incompatible with female characteristics. The shedding of blood is ghastly business. Who can think, without a shudder, on anybody's being engaged in such work!

But every "Mormon" girl has received the training, through her religion, which will enable her to do something really big and vital for her country in this hour of need. It is the future our armies are fighting for. It is the future our statesmen are planning for. It is the future for which we all are working and hoping and praying.

Much of England's future greatness, or the greatness of any nation, depends on the sanctity of the home, and this rests to a large extent upon the nobility of the women. We have a religion which contains every principle necessary for the perfecting of men and women—principles of purity and light and truth; principles which will make men and women big, strong, and beautiful, and which will give unto them all things necessary for the real enjoyment of animated beings.

I wonder, dear sisters, if you and I understand these divine laws as well as we might. If so, what power is ours! If not, then let us go to work at once and utilize the gift bestowed upon us, when we were confirmed members of the Church, which we are told is powerful in quickening all our intellectual faculties; let us ask our heavenly Father to help us; then let us search and study to learn the height and depth, the life and soul, of these great principles and, with the same diligence, let us teach them to our girl acquaintances, our work-friends and our companions. I do not mean for us to force "Mormonism" upon them in the form of long sermons, but most of us have at least one or more girl chums, both at work and at home, with whom we are always having little chats. At the present time, when our papers and magazines contain so many articles dealing with social problems, I find that countless opportunities present themselves during these little talks for us to preach the gospel.

Let us talk to them of the sacredness of our bodies, how, according to the way we use them, we make or mar, not only our own lives, but the lives of others. Tell them how beautiful they may become, what happiness we may derive from them all the days of our lives, what joy they will give to those who love us, and, some day, if God should bless us with the care of young spirits, what a rich inheritance we shall derive from them.

These are just a few of the blessings God bestows upon those who put forth every effort to live pure, clean lives, and use their bodies as God ordained they should. On the other hand, if we are indifferent to right or wrong, and live impure lives, our bodies become very unlovely, and these life-bestowing powers become death-dealing, bringing untold misery and sorrow and death to ourselves, and shame to all belonging to us.

Shall we not be proving ourselves true patriots, helping to make and to keep England great, by thus trying to inspire in our friends a desire to live clean, pure lives, by which they will achieve greater happiness? Then, no doubt, they in turn will talk these things over with other friends, and who knows but that you or I may be instrumental in preventing such an awful tragedy as that which is revealed in the story of Martin Kallikak, a young fellow of good family, who enlisted at the outbreak of the Revolutionary War.

Perhaps the story is worth telling. At one of the towns where he was stationed, Kallikak made the acquaintance of a young girl, probably pretty, and on that account attractive to him, though feeble-minded and not the kind of a girl he would have chosen for wife, under normal conditions. She was only one to amuse himself with, for the short time he was stationed there. This he did, with no thought of possible consequences to himself, to the girl, or to the community and the nation. When transferred to another post, he left her, and probably without one serious thought as to her possible fate. He served through the war, then returned to his home town and married a young woman of marked intellectual ability as well as noble character, and from these two came a long line of worthy descendants, of whom anyone might be proud. Four hundred and ninety-six direct descendants of Martin Kallikak and his wife have been followed in the history of his native State, and, of these, all but three have been notable assets to the national life. They have been governors, state senators, college professors, lawyers, doctors, engineers, and successful business men, all contributors to the upbuilding of the nation.

It may be that this line of descendants was the only one that Martin Kallikak himself was aware of at the time of his death, but he left behind him another line of progeny.

The feeble-minded girl gave birth to a feeble-minded son, who was doomed, from his birth, to live in such squalid surroundings as his deserted mother could provide. Perhaps it is no wonder, therefore, that he made no more of his life than she did of hers.

She bestowed upon him his father's name in full, and from this Martin Kallikak, Jr., there descended a long line of individuals, practically all of whom were liabilities to the nation. There were four hundred and eighty descendants in this line, and one hundred and forty-three of these were known to be feeble-minded. Of the remainder the majority were criminals, prostitutes, paupers, vagrants, and degenerates. Only forty-six out of the whole number were known to be normal.

Martin Kallikak died in ignorance of the harvest being reaped from his sowing of "wild oats," but to-day the world knows the character of his hidden deeds.

It is the principles of purity that make me feel so proud of my religion, for I know they are true, and I thank my heavenly

Father for the day when my mother received the "Mormon" elder into our home. I understand our opponent, Winifred Graham, is still declaring war upon us, but never mind, we are quite safe, for no one will recognize "Mormons" or "Mormonism" from her description of them, and if we girls are deluded, then an excellent prayer for the present day would be, "God send us more delusion."

Manchester conference. N. B.

HOW TO HONOR THE PRIESTHOOD.

We come to mention these things before you and say that they are principles that we should observe. How are you to honor the priesthood, which every one of you brethren holds, particularly the brethren who stand at the head of a family? You are to honor the Holy Priesthood in yourselves first, and how will you do it? A man who possesses the Priesthood cannot honor it if he is profane, if he fails to pray, if he fails to recognize the right of God to command His children. He cannot magnify his Priesthood if he is drunken, if he uses tobacco, or indulges in spirituous liquors or poisonous things that the Lord has said are not good for man. He cannot honor his Priesthood if he neglects his duty to his family, or allows his children to grow up without an understanding of the principles of the gospel. If he does not honor the Priesthood in himself by upright living, and by the performance of his various duties and keeping the commandments of the Lord, he will not honor the Priesthood in me or in my brethren who are called to lead and to stand at the head of the Church and bear the responsibilities that have been laid upon us. We want you to be united. We desire that you will not only love God with all your heart—which is the first and greatest commandment that the Lord has given to us—but also love your neighbor as well as yourselves. Then we desire that you will understand that the Lord designs that His people shall become the richest of all people upon the face of the earth. "Behold, verily I say unto you," saith the Lord, "he that hath eternal life is rich." He that possesses the gift of eternal life is the rich man; and with all these blessings, he has obtained his companion to associate with him throughout eternity. The man is not without the woman in the Lord, neither the woman without the man in the Lord. Furthermore, the man and woman are not fulfilling their destiny and the purposes of God unless they will multiply and replenish the earth. We do not believe in "race suicide." We have seen grand and glorious evidence, in all our journeys southward and northward, thus far, that there is no race suicide in Utah, so far as the Latter-day Saints are concerned.—President Joseph F. Smith.

HOW TO ATTAIN SELF-MASTERY.

THINK what it means to have obtained such complete self-mastery that you do not tremble in face of danger, that you remain unmoved amid temptations, that you do not shrink when poverty shakes her skeleton wand at you, when trials and difficulties crowd upon you, when, in short, nothing can touch that serene self-poise which characterized the God-man, the Christ, in all the storms of life.

But how can one attain such serenity, such marvelous self-poise? Simply by mastering the secret of right thinking. The man who has once learned to control his thought forces, knows that true self-mastery becomes a matter of course. He knows how to protect himself from his mental enemies as well as his physical ones. He knows, for instance, that when the brain is in danger of passion fire, it will not do to add more fuel to fan the flame by storming and raging, but will quietly put out the fire by applying an antidote—the serenity thought, the thought of peace and good to all.

If your great weakness is to storm and rage on the slightest provocation; if you "fly all to pieces" over the least annoyance, do not waste your time regretting this weakness, and telling everybody that you cannot help it. Take exactly the opposite course. Do not speak of your failing at all. Follow Shakespeare's injunction and "assume a virtue if you have it not." Deliberately, continually assume the calm, balanced composure which characterizes your ideal person. Try to persuade yourselves by the constant, quiet, but firm assurance that instead of being hot-tempered, nervous, or excitable, you are really calm, serene, and well-balanced, that you do not fly off at a tangent at every little annoyance, but that you can control yourself perfectly. In a little while you will be surprised to find how the perpetual holding of this attitude will mold you to your thought, will help you to grow into the very image of your state of mind. All we are, or ever shall be, comes from the quality and force of our thinking. —O. S. MARDEN, in *Making Life a Masterpiece.*

THERE is only one person in the world to whom we may be severe. There is one who deserves it and on whom we may vent all our severity, and that person is our own self.—SELECTED.

IT seems to me a great truth that human beings cannot stand on selfishness, mechanical utilities, economies and law courts; that if there be not a religious element in the relations of men, such relations are miserable and doomed to ruin.—CARLYLE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, AUGUST 22, 1918.

EDITORIAL.

OLD AGE AND YOUTH.

SOME people are under the impression that a man or woman who has reached the age of, say fifty years, is a back number, not fit for any place of responsibility in the world's work.

This is an error.

Some men and women are old and decrepit at the age mentioned, and even sooner, but that is generally due to a mode of living contrary to the laws of nature. Intemperance in eating and drinking, indulgence in soul-destroying, immoral habits, the use of liquor, tobacco, and various other narcotics—such are generally the agencies that break down the human body and cause premature old age. But those who live temperate, morally clean lives; those who are engaged in some healthy employment, as God intended His children to be, and who are happy in the approbation of their own consciences, are invariably active and useful far beyond the age of fifty.

Isaiah says that, "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint." He certainly knew the secret of keeping young in old age. And in our own day God has promised His children that if they will observe the Word of Wisdom faithfully, they will enjoy bodily health and mental vigor, as well as spiritual strength. "The destroying angel shall pass by them, as the children of Israel, and not slay them."

We have before us a brief report, as published in American papers, of a lecture delivered not long ago in the city of Pittsburg, in which the lecturer, Earl Barnes, declared that "old" men have always taken the lead in the affairs of the world, and that they will always do so. He gave some interesting figures in support of the view that normal men and women are of greatest use to the world in the age between fifty and seventy years.

We quote some of his figures.

General Joffre, the great French general, is seventy years old. Dr. Charles W. Eliot wrote his greatest literary work at the age of eighty-eight years. A. D. White, a prominent scholar, is active at the age of eighty-five. Thomas Edison is still astonishing the world with his inventions, though he is seventy years old. John Wanamaker was managing his immense business at the age of

ninety-two years. Lord Strathcona died at his post, ninety-four years old. William Booth, the founder of the Salvation Army, began his greatest philanthropic work after he passed the seventieth year. Tennyson wrote his best poems when he had passed eighty years.

Mr. Barnes, further, states that Marshal Hindenburg is seventy years old; General Mackensen is sixty-eight, and Count Zeppelin was seventy when he died.

The lecturer maintained that longevity depends on how the nerve cells are used. If certain of these cells are overworked, and sufficient rest is not given to them, death comes early. He claimed that human beings should, under normal, favorable circumstances, reach the age of 200 years, and that everyone has a good chance of living eighty or ninety years.

Mr. Barnes said some good things. He made the statement, for instance, that if men and women desired to enjoy life for many years, they ought to surround themselves with children, the more the better. This, he said, would distribute the activity of the various nerve cells in such a way as to promote physical, mental, and moral energy. He also gave the sensible advice to all who desired long life, to cease working automatically. In other words, we must put some intelligence into all we do.

Paul, it may be observed, expresses the same thought in different words, when he admonishes both servants and masters to do all they do "as to the Lord and not to men." If we follow that admonition, we shall put our best efforts even into the simplest task.

President Brigham Young, on one occasion, said that "Mormonism" keeps people young. It was when Thomas B. Marsh came to Salt Lake City and asked for re-instatement in the Church, after he had been wandering about, like the prodigal, for many years.

Thomas B. Marsh, at one time, was prominent among the Church leaders, but in a moment of temptation he fell, very much as Lucifer did, because he refused to yield to the decisions of his brethren, and then he became an enemy. In this condition he roamed about for years, but, finally, went to the saints in Utah, confessed his error and humbly asked for membership in the Church. On that occasion, President Young addressed the saints assembled, and said, in part:

"Brother Thomas considers himself very aged and infirm, and you can see that he is, brethren and sisters! What is the cause of it? He left the gospel of salvation. What do you think is the difference between his age and mine? One year and seven months, to a day; and he is one year, seven months, and fourteen days older than Brother Heber C. Kimball. 'Mormonism' keeps men and women young and handsome; and where they are full of the Spirit of God, there are none of them but will have a glow upon their countenances; and that is what makes you and me young;

for the Spirit of God is with us, and within us" (*Journal of Discourses*, Vol. V., p. 210).

In corroboration of the statement that "Mormonism" has a tendency to prolong the usefulness of the earthly existence of those who believe the teachings of the gospel and observe its precepts, we may refer to the fact that there are a great many old members of the Church, who have preserved their physical and mental strength and vigor, and their youthful appearance. This is best in evidence on Old Folks' Day, when the veterans in the Church and other aged men and women come together and enjoy a social outing.

The presidents of the Church have all been men who have carried their youthful vigor into a ripe age—all with the exception of the Prophet Joseph Smith, who was martyred in the prime of life.

President Brigham Young died at the age of seventy-six years, after having accomplished the wonderful work of laying the foundation of a great intermountain empire, consisting of many States, now an integral part of the American Union.

President John Taylor was seventy-nine years old when he passed away, and he was active to the last.

President Wilford Woodruff reached the ripe age of ninety-one years, and he conducted the affairs of the Church with a clear, vigorous mind to the end.

President Lorenzo Snow was eighty-seven years old when he was called to the other side of the veil, and it was only a short time before his departure that he was led to adopt the financial policy by which the Church emerged from the straits in which she found herself after many years of persecution. The present head of the Church, President Joseph F. Smith is eighty years old and in possession of full mental vigor and strength, as is evident to all who hear his discourses, or who read them as they are published from time to time.

His first counselor, President Anthon H. Lund, is a young man, comparatively speaking, being born in 1844. His second counselor, President Charles W. Penrose, is eighty-six years old, and, according to all reports, full of vigor and strength.

Strangers visiting Utah have noticed the youthful appearance of men and women there in their advanced years, and wondered at it. But the gospel of Jesus Christ is the true elixir of life. Through it we receive, if faithful, life eternal, and if we possess that great gift of God, the fact is apparent even in our mortal bodies.

J. M. S.

SELFISHNESS in some form is at the foundation of most of our unhappiness and misery. If we could analyze all the suffering in the world, and trace it back to its first cause, we should probably find that selfishness was the greatest factor in creating it.—SELECTED.

GAMES ON SUNDAYS.

THE Rev. Father Adderly, preaching at St. Paul's Church, Covent Garden, Sunday, July 28th, 1918, said that many Christians were disposed to lament over the increase of Sunday sport. The modern method of education taught a child that Sunday was the stupidest and dullest day in the week. The old Jewish Sabbath had gone for ever. Sunday was a holiday, and if Christians would bring about a better state of things, let them tell the truth and leave off saying that by playing games on Sunday, people were doing a wicked thing. It was just as right to play games on Sunday as on Monday.

Let us turn to the words of a prophet of God:

"To the law and to the testimony; if they speak not according to this word, it is because there is no light in them" (Isa. 8: 20). "Remember the Sabbath day, to keep it holy. Six days shalt thou labor and do all thy work; but the seventh day is the Sabbath of the Lord thy God; in it thou shalt not do any work" (Ex. 20: 8-10).

This was one of the commandments of God, given unto Moses, and it is just as much in force to-day as any of the other commandments.

The Prophet Jeremiah rebuked the nobles of Judah for breaking the Sabbath day. They violated it by engaging in all kinds of labor, lading their asses with burdens, which they brought into Jerusalem on the Sabbath day. They brought evil upon themselves and the city, by so doing.

Jesus and His disciples honored the Sabbath always, doing nothing but works of righteousness, "healing the sick, the blind, causing the lame to walk," etc.

In a Revelation given in these latter days to the Prophet Joseph Smith, we read, "And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day. For verily this is a day appointed unto you to rest from your labors, and pay thy devotions unto the most High, and on this day thou shalt do none other thing, only let thy food be prepared with singleness of heart" (Doctrine and Covenants, Sec. 59). Whenever the people and nations disobey the laws of God, and dishonor the Sabbath day, and spend it in any way, except the one that He appointed, evil and destruction are bound to follow. "For whatsoever a man soweth, that shall he also reap; he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the spirit shall of the spirit reap life everlasting" (Gal. 6: 7-8).

The laws of God are eternal. He is the same yesterday, to-day, and forever (Heb. 13: 8). He has not changed. It is men that are wrong. They have transgressed His laws, changed the ordinances, and broken the everlasting covenant, just as the Prophet Isaiah said they would do (Isaiah 24: 5). They are blind leaders

of the blind. They draw nigh unto God with their mouth, and honor Him with their lips, but their hearts are far from Him, but in vain do they worship Him, teaching for doctrine the commandments of men (Matt. 15: 1-9).

The Apostle Paul foretold that the day would come when they would not endure sound doctrine, but after their own lusts heap to themselves teachers, having itching ears, and they shall turn away their ears from the truth and shall be turned unto fables (II. Tim. 4: 3-4).

The Master taught, when He was here upon the earth, that every tree is known by its fruit. Peter said that false teachers should be among the people, who privily should bring in damnable heresies, even denying the Lord that bought them, and bringing upon themselves swift destruction, and many, he says, should follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of (II. Peter 2: 1, 2).

The laws of God have not been changed; only by man. The Sabbath has not been abrogated by Him who gave it. The Apostle Paul, speaking by the Spirit of God, says that in the last days perilous times shall come. Men will be despisers of those that are good, lovers of pleasure, more than lovers of God, having a form of godliness, but denying the power thereof (II. Tim. 3: 1-5). Paul also declared that if any one should preach another gospel than that which he and his associates had preached, such preacher, be he even an angel from heaven, would be accursed. The word of the Lord, through the mouth of the Prophet Isaiah is as follows: "Stay yourselves and wonder, cry ye out, and cry: They are drunken, but not with wine; they stagger, but not with strong drink. For the Lord has poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers hath he covered. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honor me, but have removed their hearts far from me and their fear towards me is taught by the precepts of men; therefore, behold, I will proceed to do a marvelous work among this people, a marvelous work and a wonder, for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid" (Isaiah 29: 9-14).

The "marvelous work and wonder" has been performed, and the Latter-day Saints to-day can sing with one heart:

> "We thank thee, O God, for a Prophet,
> To guide us in these latter days."

Coventry. G. E. HUNTER.

IF tobacco-using Christians are clean, why should special cars be provided for them on the railroads, to separate them from the ladies—and gentlemen?—*No-Tobacco Journal.*

THE INFLUENCE OF FRIENDS.

ONE'S friends depict one's character. What standard of character does your mirror of friendship reveal? Is it one of honesty, nobility, and virtue? Is it one of lofty aspirations? Will you attain your cherished ideals by emulating the example of your friends?

Like begets like. We are gathering around us just such characters as ourselves. Every thought we entertain carries its influence to those around us, and returns laden with its kind. If we are cheerful, optimistic and aspiring, we draw to us those with similar characteristics. We enjoy their companionship and confidence, and together we plan to accomplish that which is of mutual interest. We are friends.

Conversely, we repel those whose manners and ideals are foreign to our own, and naturally we drift apart. Hence the various classes of society. A musician is more apt to seek the society of those who are musically inclined than of those disinterested in this art. And the same rule holds good morally. Virtue and vice will no more mingle and intermix than will water and oil. A splendid illustration of this truth is found in the words of a lady missionary who wrote, "I may soon have to leave my work because I am a 'Mormon.' The manageress thinks I am a fanatic, and says she hates religious people. You see, nearly all the girls here are addicted to that filthy habit of smoking, and some of them use very bad language. Therefore, I keep away from them as much as I can."

We shall be held accountable for our companionship as well as for our deeds, for they are inseparable. If our lives are good, we surround ourselves with good friends. Abraham became the friend of God, because of his righteous living. "Draw nigh to God, and he will draw nigh unto you." God is perfect, and in order to obtain His association we must approach perfection. The Son is one with the Father, for they are united in the work of bringing to pass the immortality and eternal life of man. It is the prayer of Christ that all His disciples become one with Him and His Father. "And if ye be Christ's, then are ye Abraham's seed and heirs according to the promise." Therefore, like the father of the faithful, we may become the friends of God.

The Lord has said, "Whosoever shall do the will of the Father, which is in heaven, the same is my brother and sister," and so it is by obedience that we advance in the scale of divine friendship.

In this progress there are no impediments save those of ignorance and disobedience. Intelligence, or the application of law, and salvation are synonyms. "The glory of God is intelligence;" hence, "man cannot be saved in ignorance." Jesus taught His newly-made converts after this manner, "If ye continue in my word, then are ye my disciples indeed; and ye shall know the

truth, and the truth shall make you free." If we receive not the Lord's commandments with a willing heart we place a barrier in our path which must be removed before we continue on to perfection. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin."

Each of us has many imperfections, and as we surmount them we qualify for better associates, and to serve humanity more effectively. We should, therefore, consider anyone a friend who assists us to overcome our weakness. Ofttimes the Lord chastises those whom He loves, that they may repent and turn unto Him. He has placed officers in His kingdom "for the perfecting of the saints." These officers are our friends. By patterning our lives after their example, and by obeying their precepts, we place ourselves in tune with the Infinite.

Belfast. SIDNEY L. WYATT.

SENATOR REED SMOOT ON UTAH BATTERIES.

THE following extracts from an address of Senator Reed Smoot are taken from the Congressional Record, Volume 41:

"The loyalty of the Mormon people can be brought home readily by an illustration within our own knowledge. We will pass by the incident of the Mormon exiles from Nauvoo furnishing a battalion for the United States Army in the war with Mexico; the action of the Utah pioneers in raising the American flag in the Salt Lake Valley when that was Mexican soil; the fidelity of Utah to the Union during the Civil War. Come to the period of the Spanish-American war and the insurrection in the Philippines—all within our personal recollection.

"Scarcely two years had passed, after the State of Utah came into the Union, when there appeared on our national horizon the cloud of war with Spain. You all know the causes and the results. When the nation's chief, the late President McKinley, called for volunteers to uphold the honor and dignity of the American flag in the struggle which was at hand, Utah was neither last nor least in the ranks of patriotic response. Side by side, shoulder to shoulder, with every other State in the Union, she furnished her full quota of American soldiers and offered more.

"The reports of the commanding general have an oft-repeated expression:

"'As usual, the Utah battery did most excellent service.'

"A high meed of praise has been given to all those Army organizations which fought successfully through the Philippine campaign, and it was well deserved. Like the organizations from other States, the Utah Light Artillery had its losses. The frequent official report was:

"'These casualties occurred while serving their guns.'

"In the face of an accusation of an 'oath of hostility,' what is the reply of those men of the Utah Light Artillery who had received of the 'Mormon' Church endowment ceremonies? It is given in the roar of battle at Malate, before Manila came into possession of our troops; at Calcoocan, when the Filipino insurrection burst forth in its fury; along the Pasig, searching out the ambuscades of a fierce and bloodthirsty foe; in the personal privation, the nerve-racking strain of scores of hard-fought engagements, and the unswerving loyalty of those American soldiers, who never shrank from duty, or wavered in the face of the enemy; it is given in the mutilated and lifeless remains of those brave boys whom our Government brought back home to Utah, to be placed at rest by their loving relatives and friends. And here in the Senate of their countrymen, upon the incontrovertible witness borne by the brave survivors and the heroic dead of the Utah Light Artillery, I hurl back the charge of the defamer, that there was ever a word or breath of hostility or disloyalty in the sacred religous ceremonies which they or any other persons participated in as members of the Mormon Church."

FROM THE MISSION FIELD.

Baptism.—A baptismal service was held at "Deseret," South Tottenham, London, N., August 4th, 1918, when two candidates were baptized by Elder Charles A. Welchman. They were confirmed in the fast meeting by Elder Ira M. Croff, and Local Elder William T. Hawkes.

Lady Missionaries.—The following-named sisters have been set apart as lady missionaries: Newcastle conference—Frances Louisa Landford, Helena Scott, and Edith Eva Smith; Liverpool conference—Annie Jane Parker; and Bristol conference—Ellen Rosalie McAndrews, Amy May Clarke, and Elsie Thatcher.

Wedding Bells.—On Monday, August 5th, 1918, following the district meeting at Portsmouth, a pretty wedding took place, when Miss Beatrice Caroline, the daughter of President Robert Prior, was married to Brother John Leigh Diston, of Sunderland, now serving with H. M. naval forces. A reception was tendered the happy couple by the bride's parents. After dinner had been served, all friends were entertained with songs, games, and musical selections.

Branch Conference.—On August 4th, 1918, at Portsmouth, a branch conference was held. President James Gunn McKay and Elder James H. Ludlow were in attendance. There was a Sunday-

school session in the afternoon, when special numbers from the Sunday-school were rendered. The children of the primary class very pleasingly recited in concert Section 103 of the Doctrine and Covenants. At the evening meeting Brother Arthur Sartain was set apart as the second counselor of the branch. Although the weather was unfavorable, there was a good attendance.

District Meeting.—Three sessions of a district meeting of the Bristol and Bath branches of the Bristol conference, were held at the Green Bank Council School, Easton, Bristol, on August 4th, 1918. President Stephen H. Winter and Elder Ivin Hoggan, of the Bristol conference, were in attendance. The morning session was given over to the Sunday-school workers of the two branches, and a timely and interesting program was rendered, consisting of singing and short speeches by the members of the two Sunday schools. It being the first Sunday in the month, the afternoon session was given over to fast-day exercises and testimony-bearing, when all present were given an opportunity of bearing their testimonies. At the evening meeting, Elder Ivin Hoggan and President Stephen H. Winter were the speakers. The conference was well attended, and was very much enjoyed. The musical numbers rendered by Sisters Ada Wintle, and Edith and Elsie Bryant, helped much toward the success. President Stephen H. Winter presided at all the meetings.

DIED.

FRANCE.—On Sunday, August 11th, 1918, Thomas Haslope France, the four-months-old baby of Brother and Sister William France, of the Sunderland branch, died of abscess on the pancreas. He was blessed May 26th, 1918, by Elder William J. Loosle. Funeral services were held August 14th, 1918, at the home of the parents. The baby was born March 24th, 1918.

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LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.